Ch
to Pretoria Letter Received
I. 195

149

Umtata
Oak Ln Town
13 March 1884.

149 8302

My dear Sir,

I
ala

already finished, and that
we have to replace the
Mission buildings destroyed dur-
ing the out-break of 1880-81.

A grant of £100 was made
by your Society for the Mission
and my own late Mission of
St Augustine's Kei Road; and

C.M.S.
Rec'd
Umtata
Oakley Town
13 March 1884.

149

149 8302

My dear Sir,

I enclose a statement by Rev J. W. Green of all Saints relating to the buildings he has already finished, and that now in hand to replace the Mission buildings destroyed during the outbreak of 1880-81.

A grant of £100 was made by your Society for the Mission and my own late Mission of St Augustine's Kei Road; and

The enclosed is Mr Green's claim that the £100 voted for his Museum should be forthwith paid.

I can only say that I have seen the work which is thoroughly good, and that in general he takes care that any work of that kind which comes under his care should be sound: and that in my opinion the Museum buildings when finished will be much more substantial than they would

before.

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Nothing has been done yet at St Mary's
Holmes to claim the payment of
the grant for that place.
Much is going on vigorously under Mr Gibson - but
the buildings are of a temporary
character.

Believe me
My dear Sir,
Yours faithfully
Francis Close
Cong. Bishop.

All Saints, Kabinyanga

March 1884

153

8303

My Lord,

I beg to apply through your Lordship for the £100 voted for All Saints by the S.P.G. and shall be glad to get it soon.

When I first returned after the war I built a small bungalow and roughed out for my family, while I was rebuilding the parsonage.

The parsonage is not finished except that three rooms are still unroofed, and none are ceiled, and the walls are not papered. The main part of the building is 60 feet long by 22 feet wide, and the walls of burnt brick are 11 feet high under the wall-plates. The gable walls are 14 inches thick, the partition walls 9 inches thick. There are four rooms and an entrance passage in the front part of the house. Along the whole length of the back are also four lean-to rooms under a sloping roof from the main building. The main building has a pitched roof. The whole roofing is of strong timber work and is all covered with corrugated iron. A passage through nearly the whole length of the house divides the back rooms

from the front. There are eight rooms and three passages. The lean-to rooms have all the outside walls also 14 inches thick, and add 13½ feet more to the width of the house, making the whole building to be 60 feet long by 35½ feet broad outside.

Towards all this building work from the beginning up to the end of 1853, (last quarter,) I have received £379. 4. 1, made up by £50 from Scottish ladies, £25 from Bishop Callaway, £111. 3. 0 collected by myself from Colonial friends, and the rest chiefly in unsolicited donations from various friends.

I have also lately entered into a contract for the erection of the new church. It is to be somewhat larger than the necessities of the congregation at all Saints require, as it must be able to seat the members of the congregations from the outstations who assemble here on the great festivals, and for confirmations. It is to be 64 feet long by 25 feet wide, with trilateral apse at the east end; walls 2 feet thick on foundation 3 feet thick, and 12 feet high above foundation. It is to be built of strong stone work throughout, and all the

Gothic arches of windows and doors to be of dressed stone. The floor will be flagged with stone; the walls inside, plastered; outside, key-pointed; a catch-water drain on the upper side and weather end; coigns, courses and thorough-bonds properly laid. The roof will be of corrugated iron. The excavation of the foundation is nearly finished; the quarry for stone is opened. The building is to be finished in six months at the longest.

A meeting of the native people of this district was held last Tuesday for subscriptions towards this church, but it had to be adjourned on account of a heavy storm of rain and hail; but before it dispersed £63. 16. 6 was promised. I shall probably get £100 in all. This promised amount and £16. 1. 9 which I have in hand, (donations from two friends towards the church) is all I know of at present to help my work; but I shall require £290 for the church exclusive of the cost for furniture.

This statement, my Lord, will show what I have done and what I am about to do, and help to explain my needs, and how very glad I shall be to get the £100 voted by the S.P.G.; for which I am very thankful.

I remain, My Lord,
your obedient servant
T. Green
Priest in charge, All Saints.

To the Right Reverend Bransby Key, D.D.
Bishop-Coadjutor,
Umtata.

Umtata 157
K. Wms Town
May 8.

11666
1882

My dear Sir,

I have to day received a letter from Rev H. Waters, late Archdeacon, asking me if I had received any money (£18-9:10) paid by Rev Marsden Gibson of Newcastle on Tyne, to the Society for the Archdeacon Waters, last December if this should be still in hand would you for instruction; would

You'll do kind as to pay it in to the Special Funds Agency for the Kaffrarian Church Mission Fund; & the Bishop. and ask the Hon. Secretary of S.P.G. pay the same to the usual account. You will be glad to hear Bishop Callaway's health is better, & present place of residence suits him very well

I remain
My dear Sir
Yours faithfully
Brandy Key

£18. 9. 10 received from
Rev. M. Gibson - £10 for S. Mark's Mission
£8. 9. 10 for S. Albert's
Mission
These amounts have been forwarded
by Bp of St. John's, for above objects.
W. H. C.

FOREIGN LETTERS.—No. _____

ST. JOHN'S.

[4.] BISHOP KEY, 12 June 1884 (13558):
Acknowledges grant for 1885: additional funds needed.

C

Before Standing Committee 16 Oct. 1884

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CONTENTS.

[S.P.G. Office, 19, Delahay Street, Westminster, S.W.]

Kaffraria Rec'd June 1898

Umtata
Natal via Port
S. Africa
June 12

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13558

My dear Sir,

I beg to acknowledge your letter announcing the amount voted for the diocese for 1885 by S.P.G. and especially the additional £50 towards my salary. We are much in want of funds the Bishop & supporters alone are for the most part his private

very naturally fall off on the withdrawal of his subscription
practical retirement from the
management of affairs: at
the present moment we are con-
templating a reduction of 25
per cent on the salaries all over
the diocese (the Bishop's are ex-
cepted). I will write more
at length in a week or two,
when I hope to bring before you
our position more fully, and

I trust you may see your way
next year, to increasing our
grant more materially.

I am
Dear Mr Tucker
Yrs faithfully
Brantley
Coadjutor Bishop.

C.W.
Post
Letters Received
Jan 1 1885
Kaffraria
Secretary
S.P.G.

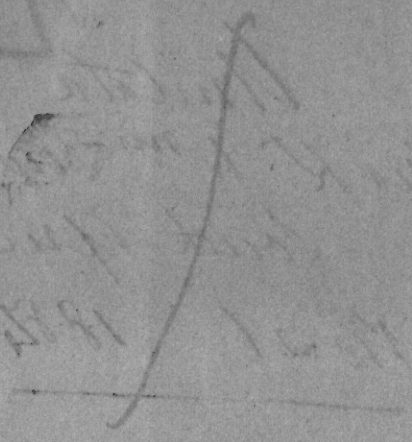
4246

Umtata
via K. & Mts Town
South Africa.
Nov 26. 1884.

Reverend and dear Sir,

This, the first year during which I have been in charge of this diocese, has been one of great trial to us all owing to the failure of funds for the support of our Missionaries. Those of course who have been able to look to your society or to the guarantee of their congregations will have drawn all their salaries by the end of the year: but I am sorry to say that three of our Missionaries have had notice given them that we cannot promise them anything for the ensuing year.

So that instead of any aggressive or other part upon the Masses of heathenism around us, which you will see below is so much to be desired, and instead of any special strengthening of our machinery for the raising up of a native ministry we shall if unaided in some unusual manner have to draw back from ground already occupied.



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you are already well acquainted with our mission centres, those which are already at work: I would now, rather sketch the work which we have to do, laying stress on what we have not yet done, or have done inadequately.

The diocese of St. John Kaffraria is well known in its geographical position, and until a few years ago, its name Kaffraria fairly described the nationality of its inhabitants; who though of different tribes all came under the one name of Kaffirs, and to whom Christianity came as something quite foreign.

Of late a new state of things has been gradually developed, a development, which began more than 20 years ago, has been daily going on with greatly accelerating rapidity: the old inhabitants have not been exterminated by any means during the late wars, they have indeed increased in spite of them; but immigration pour without on all sides, has brought us entirely new elements - we have now mixed up with the aboriginal tribes - ~~X~~ English traders, Dutch and English farmers, Germans from the Free State, semi civilized Fingos from the colony, Basutos from over the Drakensberg.

saved them from the general decay, also

and colonial Kaffirs, more or less imbued with the ways of our colonial life, but unlike the Fingoes but no intention of profiting by them.

The Griquas were the first become, they have occupied the N.E. part of the district, till lately known as No Man's Land since 1861.

Adam Kok their chief was established as an independent chief over a very large extent of country, which had till then never been inhabited, for though fertile, it was too cold for the thinly clad Kaffir, and for the growth of his staple article of food Kaffir corn. (Millet). These people, the Griquas, have never taken such a hold of the country as to make them influence its destinies in any marked way; in race, language and habits they differ essentially from the Kaffir, they are gradually degenerating into hangers on, about the towns & villages living from hand to mouth, doing odd jobs in waggon driving, or as coachmen, in which are they excel, or fence making: they have farted with their farms for the most part; they show none of that thrifty instinct of the Kaffir, to whom the ability being able to raise the necessaries of life out of the soil with his own hands, is the first condition of existence; — so that though he have work among them in me or

tion of our Centres, as at Clydesdale, where there are a few instances of Christianity having saved them from the general decay, also at Susikeni and Kokstad; still this isolated position will not call for any special notice

In 1865-6 the Fingoes crossed the Kei; and here I must be pardoned if I quote at length a paper of my own, which originally sent as a sketch to a missionary periodical has become public property, by being placed in the appendix to the Colonial Blue book of last year.

In the same way as these Fingoes are to my mind emphatically the hope of the Kaffir race the one bright spot in their otherwise dark political horizon - so are they the stronghold of our church work.

Though spread now as a leaven through the whole of the diocese the main body are to be found in that part of the Transkei —

over

more usefully and effectually than does the actual contact of the white colonist on the raw native. I allude to the spread of the half-civilised Fingoes, especially of the Christian Fingoes, over the whole of that country.

"We must all know by this time the story of their migration southwards, some 56 years ago; the rough treatment they met with from some of the frontier Kafir tribes; their reception by the English Government, and their gradual settling down in tracts given them within the Colonial border; how they multiplied there, and grew rich in cattle and grain.

"It is an old story, too, how they began their migration back northwards in 1865, when Government gave them some of the land of which Sahili had been dispossessed, both north and east of the Kei.

"They have a tradition that one Ntsikana, a Gaika (frontier Kafir) Christian prophet, who lived as a Christian and was held in much repute by his tribe in the early part of this century, had told his countrymen that there was a tribe coming among them whose ears were wide and pierced, and stretched with pieces of reed, and warned them to beware how they should treat them; for if they oppressed them, or robbed them even of a calabash eating-spoon, they would find themselves one day below, and the strangers above them.

"For the truth of this I cannot vouch. I have heard it from more than one old Fingo, and they say, 'Ntsikana's words are coming true.'

"They cover the Transkei as far as the Bashee in Tembuland. All through its length and breadth are little colonies of their different clans, chiefly remarkable for agricultural industry. They are easily recognised by their generally taller stature, by having rather more beard, and spending rather more trouble about their dress, in ornamentation such as beadwork.

"In Pondomiseland they have been living since 1873, and partly indeed were the cause of the late outbreak, owing to the jealousy of the Kafirs (Pondomise) of their being allowed to come into their land. Here, being on the Pondo border, they are

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"*The Fingoes.*—When we talk of ne wave of civilisation which is passng over this Diocese, and congratulate urselves that barbarism and heathenm must give way before Christianity nd European civilisation, we should ot forget or lose sight of the secondry wave which is passing in the same irection, and affecting the heathen ribes between the Cape Colony and Natal,—quietly indeed, but perhaps

two of our centres, as at Clydesdale, where there are a few instances of Christianity having saved them from the general decay, also at Susiteni and Kokstad; still their isolated position will not call for any special notice

In 1865-6 the Fingoes croped the Kei; and here I must be pardoned if I quote at length a paper of my own, which originally sent as a sketch to a missionary periodical has become public property, by being placed in the appendix to the colonial Blue book on native affairs for last year.

"The Fingoes.—When we talk of the wave of civilisation which is passing over this Diocese, and congratulate ourselves that barbarism and heathenism must give way before Christian and European civilisation, we should not forget or lose sight of the secondary wave which is passing in the opposite direction, and affecting the bulk of the tribes between the Cape Colony and Natal,—quietly indeed, but powerfully attracting their kinsmen, who are now counted by thousands in Pondoland, where they remained in their migration southwards, and have as usual increased and become rich. These, I say, seeing the prosperity of their brethren under our rule, are finding any excuse to come over to them; and this desire has already caused trouble between us and the Pondos, and will cause more.

"The district of Macleat is full of them, stretching right away to the Kinigha. The Bacas are really of the same stock, and there they take root quite naturally. In Kokstad the other day I found relations of some of our congregation. On the Umzimkulu are colonies of them: our people are constantly going to see their relations in that district.

"They fill our schools and boarding-schools with their children, our industrial shops with apprentices. In the carpenter's shop at the Umtata they are all Fingoes but two or three. They are loyal to us, in spite of some hard measure lately dealt to them.

"Such are the Fingoes,—stubborn, independent squatters, more like the South African Boers than any other race I know; disagreeable enough often, and disliked by traders for their sharpness in bargaining. Rough, sturdy, and grasping, but progressive, they stand, I believe, the hope and the civilisers of these tribes of South Africa.

"Are we doing enough to guide them, and lead them to a higher way than they yet know?"

In the same way as these Fingoes are to my mind emphatically the hope of the Kaffir race the one bright spot in their otherwise dark political horizon. so are they the stronghold of our church work.

Though spread more or less through the whole of the diocese the main body are to be found in that part of the Transkei ——

known as Fingoland, formerly a part of the immense district of the late Archdeacon Waters: in this district which includes part of Tembuland and also Gcalekaland, be number nearly 2000 communicant.

In the remaining inhabitants of the diocese be have vast tribes, of the same race originally and speaking the same language, but unprogressive, conservative of the old ways, unimpressionable, an earnest man working for his life time among a tribe of Frontier Kaffirs, will pick up one or two, here & there, who by a wrench will break away from heathenism, and thereby, ipso facto, lose caste, and be despised as the white mans convert.

But the Fingos, are our subjects, they look to us as their protectors, they are nothing without the white man: naturally as conservative and as sturdy as the Kaffirs, they have transferred their allegiance to us, their chiefs have been changed into a sort of titled landowner, much as the Highland chieftains have, highly respected, but without much political power: and the clansman has risen in proportion, no longer afraid of the

jealousy of the chief, or of that deadly
weapon which the chief wields in his native
state, the witch doctor, which strikes down
the wealthy ~~the~~ cattle owner, the able
counseller, the introducer of novel customs,
the skilful agriculturist, reducing all
to the uniform level of unchanging
mediocrity; no longer apprehensive of
this, the Fijian clansman, now a British
subject, is gradually feeling his way
to an intelligent appreciation of what
that means, is a prosperous man; he
still remaining a pleasant
farmer, for that is the only line he
has yet taken to, he owns waggons,
and ploughs, he ~~is~~ opens water furrows
for irrigation, and in the intervals of
his agricultural pursuits he acts as
carrier to the European trader.
he is the owner of a flock of sheep;

It is among these people that our strength
lies; they have shewn a strong tendency
to flow into the church, the late archdeacon
used to receive congregations after congregation
from the various dissenting bodies: here are
our materials for a native ministry.

But the materials are raw yet; they
want working well, and thoroughly; and

and to work them he want a strong centre either at S. Mark's, which is on the border of Tiriland or better still in Tirigo-land itself: with two or three clergy resident, both to itinerate, and to teach at home.

There are a number of young men who only want to be brought to light, and trained, who would form such a ministry as we want; when I say young men I do not mean boys, I mean men of 25 and upward, already educated more or less, zealous for the work, who want guiding and training in sound church practice and doctrine; such men are absorbed by other bodies.

Such a work among the Tirigas, to be worked in subsidiary to the college at Umtata, which is still in its infancy, but is year by year becoming more vigorous: at the Umtata, young men are being trained for a somewhat more learned ministry, and the more promising pupils, intellectually, would be drafted here from Tiriga-land, & where the work would be chiefly practical evangelizing, and the results be more immediately apparent, it would be a carrying on of the work which Archdn Waters so ably began.

The field in which a ministry thus formed would find work, is almost unlimited: besides the tribes in the diocese, which are numerous by themselves; there are the populations of Natal and Zululand, and beyond, up to Delagoa Bay, all these are related, nearly to these Tirigas: the Hlubi, the Bhele, the Zizi &

Mangwane

Mangwane and others are largely represented here, and again in Natal and Zululand, so that people travelling there from this country find Hlubi relations up there, and are easily able to trace their relationship by recounting the names of their clans and their ancestors: and of that field is not wide enough for us to travel northward with Zambezi, and can still find other scattered remnants of the same tribes, who when our Fingos were driven south towards Natal fled off and went north, some with Moselekatze, now the Matabele tribe, others were mixed up with the people they found there, though still apparently keeping their tradition: others became the fighting Maritzburg: we hear so much of as harassing the peaceful agricultural tribes.

A wide and important field of work for such a ministry is even now being opened nearer home, that of Pondoland, where Umkosi Jonkin lives, at St Andrews, the station founded by Bishop Callaway in 1875: he shall speak for himself.

"A short time ago I wrote to the chief Umgikela urging upon him the great necessity of education, and proposing that he should assist me in forming an education committee; his reply was most satisfactory, asking me to visit him at his Great place: this I did, and he entered fully into the matter, and a committee was then and there formed of which the chief himself is a member

Here we have the chief Umhlangazi, the chief's secretary (a European) and two headmen. It was also arranged that the Committee meet on Friday the 25th. instant. On the Thursday afternoon Umgikela with the other members, accompanied by a great many Pondos, arrived here. In honour of the visit I according to custom had an ox killed. The next day Friday we commenced the proceedings with the Litany in Xosa, after which I gave a short address on the advantages of mission work, and education among the Pondos; Our little school chapel was crammed, quite 200 people not being able to obtain entrance. After this we had a general meeting outside, when addresses were given by the chief Paramount, the chief Umhlangazi, Several Europeans, and by many of the headmen. Then the Committee retired to the school chapel for their deliberations. In speaking to them I said they could not expect the advantages of Education and industrial schools unless they Exerted themselves, and contributed to the unavoidable outlay; that if they now saw or thought that mission work and education were worth having it would be worth paying for, and that they would value both the more by obtaining to support it

In answer to a resolution sent by one of the members it was resolved, and Umgikela agreed, ~~to pay~~ to Contribute at the end of the current year, 20 head of cattle, or £60 sterling. Umhlangazi also agreeing to contribute 3 head & other members 3 head more.

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Mr Gikella sends four children. Umhlangazi's son has been here for two or three months, and other members will send their children. I told them they would have to pay £10 a year for each child (boarders) and they agreed to do so. Quite 300 people were present, and S. Andrew's might be said to have been in fete. The chief and party remained Thursday night and left for their homes on Friday evening. The day after no less than 20 Pondo children came to school, and although it was Saturday and holiday time I thought it best to open at once.

The Mission here now I think made a great start, and a great interest has been created amongst those who are to benefit by it."

Mr Tonkin has had a very difficult position to fill, he is only a deacon's orders, and only has very infrequent opportunities of communion; the Pondos have been by no means well disposed to European influence of any kind for many years: but now the tide seems to have turned as far as the church is concerned: and the question is, Is Pondoland to remain a standing blot and disgrace to us, inasmuch as no effective continued effort has been made to evangelise that country by the Church.

For my part did I the means, I would not hesitate for a day.

The last new feature in the division, is perhaps the most important of all, in some ways: and that is the appearance of European farmers, all along the upper plateau which lies under the Drakensberg range: owing to the behaviour of the Kaffir owners of the land during the war of 1880-81. a strip of land situate as described, was declared forfeit, and has been ~~sold~~ divided into farms and sold, so that you can travel from the Cape Colony to Natal, without a few breaks, only among European inhabitants.

There is Kalanga district, formerly part of Tembuland, Glange River district, also east end of Tembuland, Madeer district formerly inhabited by Basutus and Fingoes, Matatiele and large portions of Kokstad district, all these have been sold to farmers.

Of these districts which are wide and the population much scattered, that of Madeer has already raised a guarantee fund of £150 a year, for a priest, who shall hold service and itinerate among them.

There is a great desire at Cala, for a clergyman also, who would be able to itinerate in the Kalanga district, & in Cala district there are large numbers of Christian Fingoes.

At Matatiele there are two locations of Basutus

who look to us, we are trying to establish a
mission there also who would be able to hold
services among the Europeans as well.
This is a rapid sketch of the work which has to be done,
as it presents itself to me; there are other tribes
who are still left out in the cold, which I have
not mentioned, such as the Zesibi and Bomvanas,
but I have emphasized those which seem to de-
mand our first attention.
Of these, I recapitulate, the Tsigoes first
the Pondos next, require a vigorous and
concentrated effort: the work is different in
the two instances; in Tsigo land we want to
work up our materials, for the development of a
native ministry, to be used in Zululand
& especially, where a door is now being
opened to us, and elsewhere.
But instead of having the means to take up
these missions, we are obliged to retire
I trust only for a time, from work already
in hand.
I ask, then, in this our difficulty, your society
to give us the means by an increase of grant
to go on with the work I have sketched out.
The work out here is no longer in the tentative
stage, we have during the last 20 years been
laying the foundation, now the building is showing
above ground, we can trace the lines on which

the church of the future will stand. 191 191

I would then ask for help from your Society as follows.

If profits for the year 1885. for £250
additional to our present grant, to be used
as follows, £150 for the salary of the Missionary in Mashonaland

£100 for native workers, already
250 in Chicadele district at
present dependant on our
K C M. funds.

and for the future, to be paid as we can
find men to take up the work

for Zululand - £300 a year
Mashonaland - £~~300~~ 150 in addition to above.
Matabela £100
Cala £100.
~~£850~~ 650
~~1000~~ 900

which added to the above is £~~1650~~, I ask
for an increase to our present grant.
This may seem a great deal, but the need
is urgent, if we cannot take up the work I
have sketched out in my letter, the church will
be losing ground compared with other bodies.
and I would ask you to remember that
this is the Missionary diocese of the province

in a sense in which no other diocese can claim to be so: the native population is gradually being squeezed into the country from the Cape Colony and from Natal, and there is no outlet, here they must remain. The question is are they to remain heathen and so have no point of healthy contact with us, or by becoming Christians and churchmen, find a bond of union with us, which politically and socially, has so long been sought in vain?

I ought to have mentioned that in raising local funds we have not been idle; especially among the European congregations, among the natives, the collections have been devoted chiefly to Church building; and during the coming year, they will have to furnish the half of the salaries of their native clergy: but the congregation of Umlata raise £150 per their clergyman that of Kokstad for 1885 will give £100 per stipend and £60 per house rent of Maclear he guaranteed £130 if we can find them a priest: and Butterworth and district give £150 for their M-Cook: while the W Jacob Boom the native deacon, under M-Cook is entirely paid by local contributions.

I remain
Reverend & dear Sir
Yours very faithfully
Bramley Moore
Bishop Coadjutor.

Case

Diocese of S. Johns, Kafaria Date Nov. 5th, 1883.

This Schedule to be sent with the application, so as to reach the Society before March 1, 1884.

Diocese of S. Johns, Kafaria.

Commissary in England Rev. E.J. Cree, Alexandra, Aldershot, Kent
Rev. Prentis Venables, Leonard's,
Rev. E. Otley, Ch. Ch. Oxford.

1.	Area of the Diocese:—Square Miles	30,000.
2.	Total Population of the Diocese	450,000
3.	Members of the Church of England	c. 7,000.
4.	Communicants	c. 2200.
5.	Clergy	2 Bishops - 10 priests - 8 deacons - 10 parochial districts -
6.	Parishes or Missions	
7.	Total amount of income last year available for church purposes in the diocese, whether derived from	
(a)	Income of the See (please to state the amount invested and the interest thereon)	920£ - (2000£ invested: interest 120£).
(b)	Local Endowments for the Clergy	425£ - Local Contributions, not known.
(c)	Contributions to the support of the Church under the following heads:	
	1. Offertory Collections	640£.
	2. Easter Offerings	—
	3. Pew Rents	None
	4. Other Donations	200£. S.P.C. & Rev. B.L. Key & J.S. Green.
(d)	Colonial or Imperial Treasury	4140 Col. Treasury:
(e)	Grant from S.P.G.	2480. Ladies Ass.? 85. 0. 0.
(f)	Grant from other Societies in England.	50£. S.P.C.K., for Church at Ulstat.
(g)	Special Funds raised in England	2729£. 6. 0. K.C.M. - 345£ & miscellaneous
(h)	Other Sources	70£. Rent. Endowment Fund.
	TOTAL	£ 12,084 - 6 - 0.

Lett 23733/83

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8 Missions aided by S.P.G. in 1883, and the date at which each Mission first received the Society's aid.	9 Missionaries.	10 Annual Grant from S.P.G.	11 Income from Local Contributions or Endowment.	12 Is there 1. a Parsonage, 2. a Church, 3. both, or, 4. neither?	13 Is there a Collection for Missions of S.P.G.?
S. Marks. before formation of diocese	Ven. Archd. Waters Rev. P. Masiza " S. Adonis	789..10	150£ to Rev. N. Mitchell	Parsonage Several Churches	I believe to an annual contribution for Offertory funds is always set.
Clydesdale do	Ven. Archd. Button Rev. J.G. Chater " D. Ngcwenka	475£		Parsonage. School. Chapel.	Yes
Koketad 1877.	D. Lovebott. teacher.	10£		Neither - a school. chapel	Yes
Umtata 1879.	Rev. A.G.S. Gibson	100£	125£ Local contrib. for curate -	Two Churches	Yes
S. Augustines. before formation of diocese	Rev. B.L. Key (now Coadj. Bishop) Rev. E. Givera	397..10		Neither	Yes
All Saints do	Rev. J. W. Green	290£		Parsonage School. Chapel	Yes
S. Peters 1882 (Mission formed then - Chapel before S.o. S. Marks).	Rev. E.L. Cakes	190£	150£ -	One Church	Yes
S. Albans 1875	Rev. H. Waters.	217£		Parsonage Good School. Chapel.	Yes

[TURN OVER.

8 Missions aided by S.P.G. in 1883, and the date at which each Mission first received the Society's aid.	9 Missionaries.	10 Annual Grant from S.P.G.	11 Income from Local Contributions or Endowment.	12 Is there 1. a Parsonage, 2. a Church, 3. both, or, 4. neither?	13 Is there a Collection for Missions of S.P.G. ?

Back L Case

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To The Treasurers of the

Society for the Propagation of the Gospel in Foreign Parts.

Dear Sirs,

In accordance with the Secretary's Advice, No. 2033, I have drawn upon you Bills for £ 20 : 19 : — and herewith append a statement of the manner in which I propose to spend the proceeds.

I am,

Dear Sirs,

Your faithful servant,

Bradley
Augusta Bishop

WMK 13558

My dear Sir,

The moneys 28.19. for which you have sent a set of bills, will be divided between the two missions S. Marks and S. Albans in Equal shares. At the former the money will be expended in paying salaries of native teachers. - At S. Albans it will go towards the debt on the Church -

I am
Dear Sir
Yrs faithfully
Brandt Key

Rev. Brandt Key

FOREIGN LETTERS.—No.

[6.] REV. E. D. CREE, **3 Sept. 1884 (15824):**

Appealing for help to avert the closing of three Missions in St. John's.

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Before Standing Committee 16 Oct- 1884

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[*S.P.G. Office*, 19, *Delahay Street, Westminster, S.W.*]

FOREIGN LETTERS.—No.

[6.] REV. E. D. CREE, **3 Sept. 1884 (15824):**
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Before Standing Committee 16 Oct- 1884

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[*S.P.G. Office*, 19, *Delahay Street, Westminster, S. W.*]

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201

Benenden Vicarage
Staplehurst
Sep 3. 1884

Kaffraria Rec'd
2 Oct

15824

My dear W. Tucker,

You are no doubt aware of the very serious financial state of South Africa at the present time, & as the crisis is threatening some very serious results in Kaffraria, I am obliged to ask you to be kind enough to lay the following simple facts before the Standing Committee for their charitable consideration.

According to the latest reports from the Diocese of St. John's, while at the Central Station, at Umtata, all the works, religious, educational,

& industrial are most flourishing & developing at St Augustine's, since the Rev A. S. S. Gibbon took it in charge, "the work has outgrown all powers of the Mission to meet its needs;" & in the Transkei, not only is the old work growing rapidly, but "innumerable openings have presented themselves for new work among the Fingos & Tembus: "the reduction of Government Grants & contributions from home, is so extensive that at the meeting of the Diocesan Finance Board on July 9th it was determined 1. that the salaries of all the missionaries should be at once reduced 50 per cent; & 2. that the three long established missions, of Port St John's, St Andrews, Pondoland, & Emsikeni, should be

suppressed after Christmas next. As this will involve the turning adrift of three valued Missionaries, well up in the native language, to say nothing of the hardship of halving the small incomes of the rest in bad times, I venture to hope that the Society may think well to help to maintain the three threatened missions through this time of very severe trial.

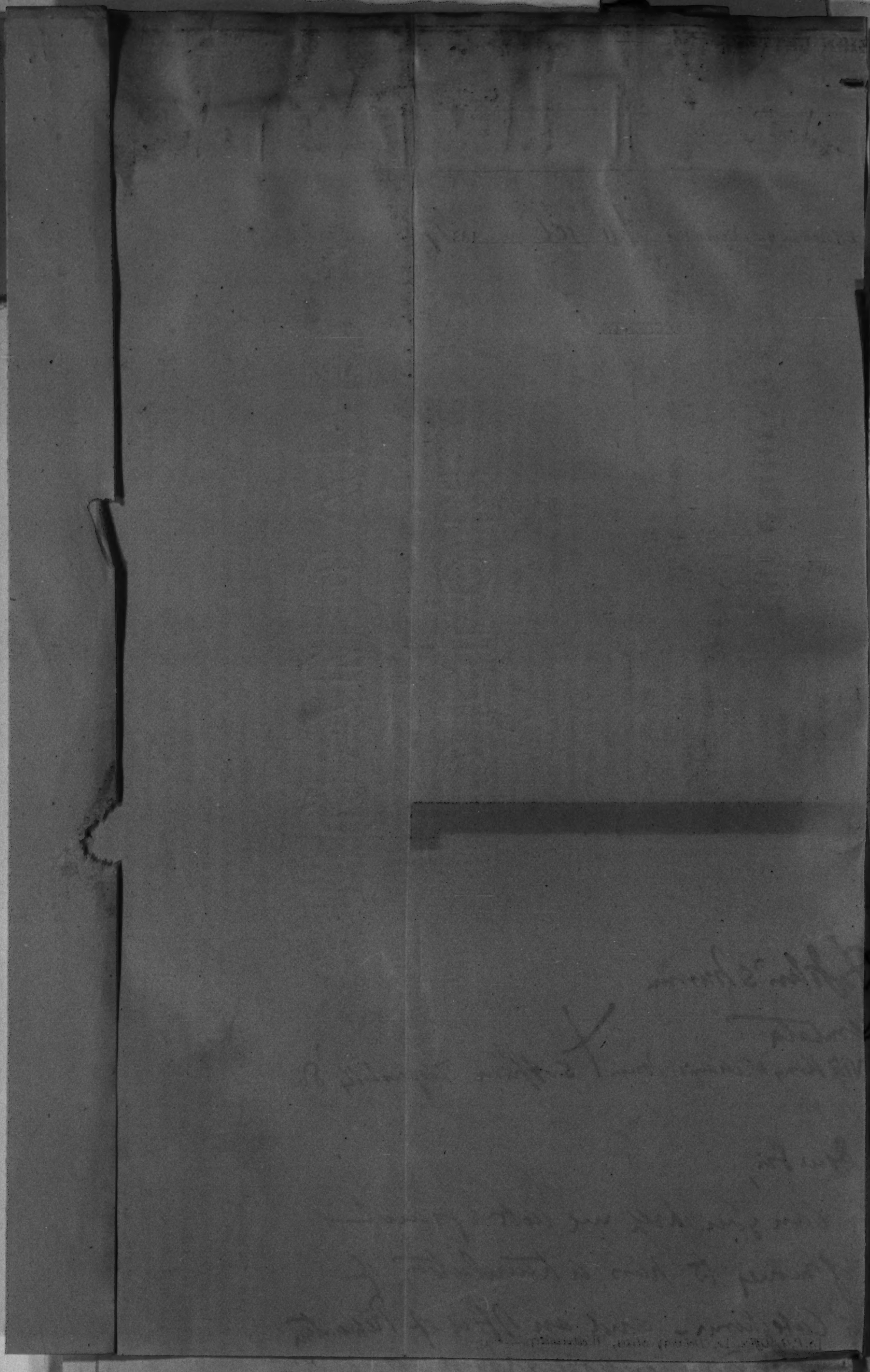
I may mention that the most strenuous efforts are being made to induce every congregation in the Diocese to contribute its utmost for the spiritual necessities both of its own district & the Diocese at large.

Believe me

Yours very truly,

C. D. Free

Commissary for the Bishops of Kaffraria



C

16097

St John's Mission
Umtata
Kaffraria
Rec'd
S. Africa August 14 '84

Dear Sir,

Can you help me with a grant of money to pass a translation of a Catechism - and an Office of Reparation for H.C. through our Local Press? The Catechism has already been translated into Zulu - Secoana - Sesuto Sesoto - Sicuto & Dutch - & we have been actively engaged in it last three months in translating it into 'Amaxosa'. Our Printer just now is supplied from a falling off in stamps and has explained to the extent of £4000.

Possibly you may have noticed, by the
time my letter in the 'Guardian' of
the 1st has been by the time forwarded to
the Editor by the Dean of Westminster -
Preston Hunter's article on the subject.
Which I lately wrote
Three or four Mission centres have to
be established at Xmas for week
offenders and three old &
experienced missionaries have
to be sent adrift -
I forward also copy of our first
issue of Diocesan Quarterly -
If you can help me in the matter
of the printing of the above mentioned
catechisms & devotional books - I
shall be much obliged - Both Lord
Bishop of Ely's sanction
Yours truly R Herbert Gordon -

St. Mark's, 211
Transkei

March 7.

8536

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My dear Sir

Our Bishop was here a short time ago. And gave me the Letter you so kindly wrote to him about my dear Husband.

Imagine you should

like to have his photog-
raph, And if you think
it right, I should like
it hung in your Office
As we have so many dear
Friends at Home. who
knew him well.
I think too. You will
like to have the Chron-

icle to read.

With kind regards

Most truly Yours —

S. L. Bakers —

Rett 837.6
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The Church Chronicle.

VOL. V. JANUARY, 1884. No 1.

In Memoriam—Ven. Archdeacon Waters.

S. MARK'S, TRANSKEI.

FIRST NOTICE.

HIS LAST ILLNESS, DECEASE, AND FUNERAL.

THE sudden and somewhat unexpected decease of the Ven. Archdeacon Waters, the oldest of our Kaffrarian Missionaries, which took place at East London a few minutes before 12 o'clock on the night of Monday, November 19th, is an event which we cannot allow to pass over without notice. And a few particulars of the circumstances attending upon his last illness, furnished us by Archdeacon Kitton, of King Williamstown, will, we feel sure be acceptable to all our readers. Archdeacon Kitton writes us as follows: "It would appear from the late Archdeacon Waters's last journal, which has been placed in my hands by the family, with the kind permission to make such extracts therefrom as may appear desirable, that he had been seriously ill only a short time; although he has recorded therein a somewhat severe attack of sickness as far back as the middle of last June. Under date of Monday, June 11th, he speaks of himself thus 'not well to-day; very ill towards midnight; took an emetic.' On Tuesday, June 12th, he writes 'too ill for Church; in bed all day; better towards evening;' next day he was much better but weak. And next day again 'visited several people to-day, but very unwell.' After this there is no further record till Saturday, June 23rd: 'Not very well to-day, did no visiting.' From this date the journal is silent concerning himself till August the 20th; and it was during this interval the visit of the Metropolitan to S. Mark's and Umtata took place. At the time of this visit of the Metropolitan, when he accompanied that Prelate to Umtata, to assist in the, to him, most interesting and gratifying proceedings at the consecration of his son-in-law, the

215.

Rev. Barnsby Lewis Key, as Coadjutor Bishop of S. John's, he was apparently in full health and vigour; and his journal contains no indication that such was not the case. It is just possible, however that the interest and excitement of the occasion and change of scene may have had something to do with keeping him up. At all events we find him writing on the very day of the Metropolitan's departure, Monday August 20th: 'Heavy correspondence to make up. Head-ache this afternoon." On Sunday, August 26th, he took his usual Sunday duties and 'assisted in the Sunday School'; but in his next day's journal he writes about himself more fully than ever; and has put on record what he seems to have regarded as the real cause of the complaint which ultimately carried him off. 'Have not been well since having a shake on the late journey, on the east of the Bashee River; where the cart dropped into a hollow (in the road). Felt much pain to-day.' Next day, however, he reports himself better; and there is no further reference to the subject till Wednesday, September 5th, when he writes 'felt great pain in my ribs to-night; have felt so since the shake I got in the Bashee in the cart coming from Key's consecration.' In this repeated reference to the shaking of the cart as the cause of his great pains of body, he may nevertheless have been under a misconception. Such a jolting shake might not have affected him any more than the many hundreds of such which he had previously experienced had there not been something else in the background. It is more than possible that he would not have been so affected thereby, but from the presence of some hidden source of evil which had long existed, and was now beginning to make itself felt. And, if it be true, as has been since reported, that his East London medical adviser did eventually assign 'cancer in the liver' as the cause of death; it is most probable that such was the real state of the case. From this last-mentioned date (Wednesday, September 5th) the subject is continuous; and the references gradually more and more unfavourable. For instance Sunday, September 9th, 'much pain in my ribs.' Wednesday, September 12th, 'felt much pain in my side.' Sunday, September 16th, 'very unwell to-day; Mitchell also: preached in Kafir and English.' Friday, September 21st, 'continue to feel great pain in my body.' Sunday, 23rd, 'very ill all day; celebrated in the morning and did everything in Kafir, but preach.' A letter received from him written about this time was written neverthe-

less in his usual forcible and cheery style; and gave no sign of these bodily pains which had settled upon him, and were evidently wearing him out. Seeing no signs of improvement a visit to East London for medical advice was now determined on, and in the week following upon the last entry (September 23rd) the Archdeacon went down to East London accordingly. He writes on Monday, September 24th, 'intended going to East London to-day for medical advice; but weakness and weather prevented me.' Next day, however, he set out and reached East London, much better; saw Dr. Hartley, who prescribed for him, and he slept free from pain for first time for some weeks. At East London he was able to pay a few calls, and see friends; and 'had a sail up the river with Mrs. Hartley.' He left again on the Friday, and reached home safely on Saturday, September 29th, 'very weak but free from pain.'

"On Sunday, Sept. 30, he celebrated at the early service, but attended no other, and with this simple entry, the last of those most interesting journals, by means of which he kept the friends and supporters of his Mission so well informed of his movements, and of the work he was doing, comes abruptly to an end.

"The week from Sunday, September 30, to Sunday, October 7, was spent at S. Mark's; of what he did, and how he felt during this week, his journal is silent, and his family alone can inform us. Whether he took any part in the services on the morning of the 7th, I am unable to say. But he left S. Mark's the same afternoon to reach the Imvani, and there be in readiness for the morning train to East London; intending this time to make a longer stay. Whether he really hoped to be restored to health seems doubtful, as it is said, that on leaving S. Mark's, he expressed himself to the effect that he would never see it again. He was accompanied to East London on this occasion by his friend Mr. Barr; who remained with him, I believe, for two or three days. Not improving so rapidly as was expected, the Archdeacon was soon joined by Mrs. Waters, who never afterwards left him; and Bishop Key and other members of his family came down—some to stay, others to see how he was—running up and down as often as they could. Nothing so very serious, however, would still appear to have been anticipated; and it was hoped that a few weeks' rest would set him up again.

"On Tuesday, October 23rd, the Archdeacon's birthday, on which he attained his 64th year, I went down myself to see him;

not being able to make out what was really the matter; and met his medical attendant at the hotel before I went to the house. He told me that he had, as yet, scarcely been able to satisfy himself as to what was really amiss with the Archdeacon. He was suffering, he said, from some affection of the liver, and was very low and depressed in spirits, and he scarcely knew how far this mental depression was the result of disease, or merely constitutional. It appears, from what his early associates have told me since, that the Archdeacon had always been subject to occasional fits of depression: and even when they were living with him at S. Mark's, five and twenty and more years ago, he would occasionally give way under some small ailment and speak despondingly of his state. At such times there would also often be almost as sudden a rebound, and the cheerfulness, for which he was always notable, would return all at once, and he be as lively as ever; and it was hoped by his friends, who knew this, that it would prove so now. When I saw him he was certainly much lower than I had expected; nor did I succeed in rousing him to the extent I hoped; and therefore would not trouble him with one or two matters of business on which I had intended to speak. Still I had no idea that he was so rapidly nearing his end, as afterwards proved to be the case. I saw him two or three times during my stay, and ministered to him, and on the 25th left him to return home. Not making the improvement his friends desired, and his medical attendant being anxious for further advice, Dr. Johnson of Umtata, a personal friend of the family, was sent for, and came down at once. When Dr. Johnson had seen him, and examined the case, he expressed himself at once to the effect that the Archdeacon would never recover; and that he would never be able to return to his post, and resume his duties, though he might rally a little so as to be removed and taken home and end his days among his friends. A voyage to England or to Madeira had been talked of when I was there; but the Dr. said he could not stand it, and the idea was given up. All this I heard from Dr. Johnson himself in King Williamstown, on his return from Panmure on Monday, November 5; and from that time we knew the Archdeacon's work was over; though not even yet that his end was so nigh at hand.

"That he himself was aware of all this, is almost certain, from what he said to visitors and friends; and possibly his own family

may have felt or feared it to be so; though friends at a distance had no such an idea.

"I had intended to see him again the week following, but a call to Grahamstown, and other circumstances, prevented it. It would, however, have been of little use or comfort to him; as all through the week he was very low indeed, and though perfectly conscious took little or no notice of any thing, and spoke but little. He seemed to be anxious to be left to his own thoughts and communings, and not to be interrupted. Towards the end, however, he became almost unconscious of what was passing around him. He remained in this state during the whole of Monday the 19th, and in the night the end came. His son posted several cards to friends during the day warning them that the end was at hand; but not in time for any one to join them before it had really come and he had "fallen asleep."

"The following additional particulars of the Archdeacon's last hours, in the absence of any further information from his journal which he never afterwards touched, have been kindly furnished by his daughter, Mrs. Key. She writes as follows, 'Now about our dear father's last sayings it is hard to remember all. His latter life was only a part of what it had always been—close communion with God. He was always very fond of the Psalms, and liked one of us to read them to him, and then the Lord's Prayer. Often after severe pain, or even without that, he would whisper, "say the Lord's Prayer.' Latterly we did not wait, but repeated it for him, although not sure if he were conscious. The Sunday before he left us his mind seemed to go back to his younger days; and he asked for a sister who had long since gone to her rest. From that time his thoughts seemed to us to be only of heaven. On the Monday evening he gasped 'Let me go'; 'Let me fly away.' About twilight he seemed to be praying 'not another night.' Later on, 'Lift me up into Heaven.' During his illness he liked talking about England, and had a great longing to see Durham Cathedral again. One day after I had been reading pieces out of the Lyra Anglicana, which he much enjoyed, he said 'is there not a piece there about voices in a Cathedral?' He had always a great love for little children; and I remember his expression of pleasure when I read 'Going Home' out of Lyra Anglicana. He would often call me and say, 'I can't talk but tell me something about the children.' Mrs. Key has also given me the

following story of his early youth, showing how, from his youth up, he was felt by his companions to be steadfast in his faith. A certain W. ——— had been a very wild young man, and a leader amongst his friends. An uncle of mine, writes Mrs. Key, was with him during his last illness; and W. ——— said to him, 'I wish to tell you that your brother Harry once spoke to me as no other man would have dared to do about my way of living. I was determined to be revenged; and find out something about him. I watched him carefully for three years, determined to expose him, but at the end of that time I gave it up, finding how he lived up to what he spoke.'

"The funeral took place on the Wednesday afternoon, and was very numerously attended. The four pall-bearers on the occasion were four of his earliest associates and fellow-workmen in the Mission Field; who, more than five and twenty years ago, were all learning, so to speak, their duty and their drill as Christian teachers under his supervision at S. Mark's; and who caught from him, without a doubt, no small portion of that enthusiasm and energy and zeal which they bore away from thence, and by which they were afterwards animated when sent forth from his side to occupy responsible and prominent positions elsewhere. These four were the Rev. R. J. Mullins, now the Rev. Canon Mullins, having been elected to that honourable office by the Chapter at their last meeting; and duly instituted thereto, no longer back than Sunday, November 12th—Principal of the Kafir Training Institution in Grahamstown; the Rev. W. H. Turpin, in charge of the Native Congregation at S. Philip's in the same town; the Rev. J. Gordon, formerly of All Saints Mission, Transkei, and now of King Williamstown; and the Rev. John Aldred, Incumbent of East London West.

"He was followed to the grave by his son, the Rev. H. Waters, of S. Alban's, Transkei, by his son-in-law, the Rev. H. I. Mitchell of S. Marks; by his widow, by his daughter, Mrs. Key, and by Mrs. H. Waters, his daughter-in-law, as chief mourners; and by a large number of the Church people of East London; who thus showed their respect for his labours and his character. The Rev. A. Kropp, Lutheran Minister of the Döhne, a very old acquaintance and equally a veteran in the missionary Corps, who was in East London at the time, was present also; accompanied by the Lutheran Minister of the district, and possibly by others whom I did not observe.

"The most notable circumstance of all was perhaps this: that at the funeral of one who had lived and died in the service of the natives of South Africa, not a single coloured face was seen on the ground.* The explanation of this, is, probably, the fact, that the presence of the Archdeacon in East London, was not known to the natives at the location; nor had he ever personally ministered among them. Many of the European inhabitants also were unaware of what had taken place, until the funeral preparations led to its becoming known. The Services at the Church and at the grave were read by me and the Rev. R. W. Stumbles of the Newlands Mission; and the choirs of the Churches on both sides of the river attended, and sang suitable hymns in the Church, and at the grave. The members of the fraternity of Freemasons, to which body Archdeacon Waters belonged, also attended in the usual insignia of their order, and accompanied their late Brother to the grave, headed by Dr. Darley-Hartley, their W.·.M.·. for the year, by whom the usual Masonic ceremonial was conducted and performed. It is further to be noted that the Rev. Canon Mullins was present as the special representative of Dr. Webb, Bishop of the Diocese; who unable to be present in person, commissioned the Canon to represent him; thus marking his respect for the Archdeacon, and his sympathy with the Archdeacon's sorrowing family.

"It was only by very great personal exertions, that Canon Mullins and his companion, the Rev. W. H. Turpin, were able to attend. The sad news only reached them in Grahamstown by telegram on the previous morning; and it was past midday before they could leave town. They had, consequently, to ride all through the night in order to reach King Williamstown, a distance of over 70 miles, in time for the first morning train to East London, leaving at 6.35.

"This, however, by the help of a lift into town from the Debe Nek, they were successful in accomplishing, though at the expense of much personal fatigue; and so were able to pay their last tribute of respect to him who had been to them in their early missionary days as a father and a friend.

* Intelligence afterwards received represents the distress and grief at S. Mark's as universal; that all the natives of every kind and colour without exception are mourning after their fashion, and that a gloom has been cast over the whole district; which we felt sure must be the case.

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"The remains of the Archdeacon are interred in the public cemetery on the east bank of the River, East London East, as it is now generally styled; on a grassy slope overlooking the sea and within sound of its surging waves. We doubt not that some appropriate tablet or monument will ere long mark the spot; and tell to the world who and what he was that lies beneath. I add, not as a prayer, the well known letters R.I.P.; for as a prayer I feel they are out of place. As initials they represent 'present time' as well as 'future'; the 'positive' equally with the 'conditional;' and nothing objectionable lies against their use, if so understood. And as an affirmation of the faith of the Church in which he lived and laboured and died, that he has 'entered into his rest,' I do not hesitate to append them."

A further notice of the life and labours of the Archdeacon is in preparation and will be given in our next.

Martin Luther.

THE recent celebration of the 400th anniversary of the birth of Dr. Martin Luther has naturally revived controversy as to his theological position, personal character, and influence on the world. It were best to avoid controversy and deal with uncontroverted historical facts in writing of a man who played so prominent a part in the Reformation in Germany, for persons can form their own conclusions from the story of a man's life and opinions when its salient facts are before them. It will be the aim of this article to gather a few of these facts together, though the task is rendered more than ordinarily difficult by the tangled web of diplomacy, statecraft, and controversy, in which Martin Luther passed his life, and furthermore by the complex character of the man himself. The late Professor Mozley was one of the foremost thinkers of the Anglican Communion, and his portraiture of Luther's composite nature is as follows:—

"He is peculiarly a man whom persons like to attack and like to defend. To his advocates belongs the undoubted fact that he was a great man; to his opponents the very awkward question whether he was a Saint. He was very amiable; he was very virulent. He was frank and simple; he was crafty and double. He was not vain; he was self willed and overbearing. He liked power; he was indifferent to station. He had an ardent

Edin. 1793

June 13. 1884

My dear Mr. Tulloch,

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Mrs. Wales.- poor woman.- never can I cease to always muddled up in her head. Every thing that was told her.- & I do not wonder that since her husband's death she is more utterly confused than ever.

Of course I have nothing to do with appointing a man to succeed Archd. Wales at St. Marks - The man the whom Bp. Hey will accept as one of their native Presbyters if Mr. Cameron, when he sees him here next week shall consider him suitable for mission work,

is at present only a Deacon's
orders, I thought I should be
willing to ordain him priest
at once, as he is a man of
considerable ability & classical
attainment, - yet I somewhat doubt
(from a letter I have received
from Bp Key) whether he would
wish me.

I should be obliged if you would
send me, either tomorrow or on
Monday, information as to the
form & in which we should
apply to the Colonial Bishops
fund for an endowment for the
Deanery of St. John's Kaffraria
and the conditions on which
it would be granted. Am I
to. Board making it an

Tuesday 6th at 10.30. am.

Ever yr faithfully 225

Henry Bth. Elt

Rev. H. Tucker

P.S. The Sealing Commend. takes place at Aberdeen on October 7th. I think it would be highly appropriate that the S.-B.-S. should be represented. But the Bp. of Aberdeen & Mar, who make the arrangts will be here next Tuesday, & I will mention your suggestion.

—

What the Bishop of Edinburgh was going to send a man from England or Scotland to take the Archdeacon's place at St Mark's

Ja would you kindly ask him about it, as you are the right man

to do it. I wrote
to Mrs Cattrell a short
time agoabout it but
there has not been time
to hear from her yet.
Why I write now is
as my son in law
the Rev.d J. H. Mitchell
has been here working

with my Husband
for more than 7 years
And has done all his
Endeavor alone without
since Sept 2. 1883.
any more money for
As Bishop Galloway
And Bishop Key, my
Son in law say they
they both have so little

money. and cannot
find a man for
his Remarks. Mr Mitchel
got Notice to day, from
the Manager of Educa
tion that he would
not again get his
£.100. from Govern
ment Grant. As he

Teaches the Native
Schools, which is very
hard for him as he
has a wife, and 3 Child
ren, one has to go to
School, he now only
gets £80.
a year, would you see
about it too,

He was with the
late Bishop Steer in
Africa for 2 years. but
was ill there. He was
at St Augustines, C.
England for 3 years.
And has been a priest
for more than 5 years
I am sure you will

do what you can
for him. I ought
to have told you.
why he does not get
his £100 a year is.
It is the Dr of N. Schools
says, because noon
has got the Archdeacon
Place here.

With kind regards

Most truly yours

P. L. Walters.

do what you can
for Him & Tonight
before I die

place here.

Vide letter
Bp Key 15 April 1884

9274 237

Zeloss
Via King Williamstown & Teolo.
S. Africa.

(Ch
May 1)

Rev. and Dear Sir,

"Augustine's district

You will recollect that the S.P.C. last year kindly made a grant to the Rev. B. L. Key (now Bishop Coadjutor of the diocese) of 100£ to rebuild his house destroyed in the Bondomisi war.
I shall be very glad to learn, as the missionary successor in this District to Bishop Key, when the said Grant will be available for the above-specified purpose. I am at present living in a small watle and daub house, with 2 detached huts: neither house nor huts are water-tight; and as I have 3 Africander boys living with me, and have been asked to receive more, I am rather pressed for room.
I should like to build immediately two or three good rooms in brick: but this would necessitate my having the money in hand, as the payments would have to be made side by side with the process of erection.
It would, therefore, be a great boon to receive the grant as soon as possible. Failing this, I should be exceedingly obliged for any information as to how and when it will be available.
Regretting to give you this trouble,
I am, Rev. and Dear Sir,
Yours very obed.t,
Alan G. L. Gibson.
Missionary Priest at Zeloss, [redacted] Aug.'s District.
March 27. 1884.

4098

Umtata
South Africa
vîâ King Williamstown
March 20th 1884

Dear Sir

I beg to enclose the letter of advice of Bill No 3439 for your Society's quarterly grant of £620 to the Mission of St John's, Kaffraria. Will you be good enough to send me a fresh supply of forms for Letters of Advice as the enclosed is the last I have.

I am, dear Sir,
your obedient servant
Arthur S Gibson
Dioc. Sec.

The Revd
The Secretary
S.P.G.
19 Delahay Street
Westminster S.W.

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8537

[Attention is particularly requested to the instructions on page 4 as to filling up this form.]

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DIOCESE OF St John's, Kaffraria

No. 241

Umtata

March 31st 1884

Dear Sirs,

I beg leave to inform you that I have drawn upon you for the under-mentioned Bill at 30 days' sight for £ 620 . 0 . 0 on account of the Society's Grant for the Diocese of St John's, Kaffraria for the quarter ending March 31st 1884 which amount has been appropriated to the Missionaries named in the annexed statement.

I am, dear Sirs,

Your faithful and obedient Servant,

Arthur S Gibson

Diocesan Secretary

To the Treasurers of

The Society for the Propagation

of the Gospel in Foreign Parts,

19, Delahay Street, Westminster, London, S.W.

4098

No. of Bill.	DATE.	PAYEE.	AMOUNT. £	s.	d.
3439	March 31st 1884	The Standard Bank, Umtata	620	0	0

Diocese of

NAME OF MISSIONARY.	STATION.	Period of Service for which payment is made.		Amount of Payment.		
		From	To	£	s.	d.

Diocese of St John's, Kaffraria

NAME OF MISSIONARY.	STATION.	Period of Service for which payment is made. From	To	Amount of Payment. £	s.	d.
		1883	1884			
Ven^ble Arch^n Button	Clydesdale Upper Umzimkulu	Dec 31st	March 31st	112	10	0
Rev^d W. Ngcwensa	Clydesdale	"	"	22	10	0
" J. G. Chater	"	"	"	25	0	0
Teachers	"	"	"	10	12	6
Rev^d H. T. Mitchell & teachers	St Mark's Imvani Station	"	"	74	17	6
Rev^d P. Masiza	St Mark's	"	"	25	0	0
" T. W. Green	All Saints Kalinyanga	"	"	55	0	0
Teachers	All Saints	"	"	17	10	0
Rev^d H. Waters & teachers	St Albans, Egoso Tembuland	"	"	66	15	0
Rev^d Alan G. S. Gibson	St Augustine's	"	"	37	10	0
Teachers	"	"	"	32	10	0
Rev^d F. J. Adkin	Kokstad Griqualand, East	"	"	60	0	0
Rev^d S. Adonis	Umtata	"	"	22	10	0
" E. L. Coakes	St Peter's, Butterworth	"	"	47	10	0
Mr W. Y. Stead	Umtata	"	"	10	5	0
				£620	0	0

SOCIETY FOR THE PROPAGATION OF THE GOSPEL,

19, DELAHAY STREET, WESTMINSTER, S.W.

EXTRACTS FROM REGULATIONS

COMPILED FOR THE INFORMATION OF THE SOCIETY'S CORRESPONDENTS AND MISSIONARIES.

§ 11. *Accounts, Bills, and Drafts.*

55. A separate account is to be kept of all grants from the Society, and they are not to be mingled in a general account with other funds of the Diocese.

56. The amount required for the payment of the salaries of the Missionaries is to be drawn on the end of each quarter by the Treasurer or Secretary, [illegible] direction of the Committee.

58. Bills are to be drawn payable thirty days after Sight and (*a*) where the payment is to be through a Local Committee, they must be drawn by the recipient himself, and must state the name and the period of service for which he is remunerated. (*b*) Where the grant is [illegible] Committee, the amount of several salaries may be included in one bill, and the names and [illegible] respecting each salary must be stated in the Letter of Advice preceding or accompanying the bill.

60. A balance-sheet must be sent at the end of each year, showing the amount of bills drawn on the Society, and the annual expenditure on account of the Society's grants, the balance remaining in hand, and receipts from other sources (if any) applicable to the same expenditure.

[illegible]

I. The Treasurers of the Society for the Propagation of the Gospel desire to call the special attention of all persons authorised to draw Bills upon them [illegible] by the Society, to the imperative necessity which exists for giving full effect to the grants made by the Letter of Advice, as required by Regulation 58, and for the Bills being accompanied Society. A Letter of Advice following a Bill [illegible] supplied by the which it is required.

II. In the case of Bills from India, or [illegible] several routes, it is essential that the Advice should [illegible] route, and thus under any circumstances reach the Treasurers [illegible] from the Merchants; as otherwise the Bills run the risk of [illegible] When the drawer of a Bill has once parted with it, [illegible] reach London by the quickest possible route.

III. In any case of Forgery or other [illegible] safeguard to the Treasurers against accepting Bills not properly drawn as [illegible] the Society and of its correspondents abroad is damaged if [illegible] of those precautions, which the drawers only can properly [illegible] properly filled up and despatched by the quickest [illegible] in London, at the same time as the Bills are drawn.

[illegible] Treasurers.

Umtata
S. Africa
viâ King Williamstown
April 17th 1884

245

Dear Sir

Your letter of March 13th to my brother, the Revd Alan G. S. Gibson, has just been handed over to me together with a memorandum from the Treasurers of the S.P.G. stating that a deduction of £21 must be made in drawing the next Bill on account of the Society's Grant to this Mission, and it shall receive my attention.

I remain, dear Sir,
Your obedient servant
Arthur S Gibson
Dioc. Sec.
S. John's
Kaffraria

The Secretary
S.P.G.

Umtata

10172

Received
Ap. 15. 84.

Rev. and Dear Sir,

The Treasurers Memorandum of March 13th, re 21£ due to the S.P.G. for the Diocese of S. Johns on account of Rev. Reads passage money, reached me on the 13th inst, accompanied by your Cheque note of the same date, for which I have to thank you.

I am exceedingly sorry that so much trouble has been occasioned, and that the money has not been paid up according to direction. I will

247

hand the Memorandum over to my brother, who has succeeded me as Dioc. Secretary, and he will deduct the amount from the Grant of the next quarter.

I must apologise for writing on unofficial paper: but I am away from home on an 9. days Easter parochial round, and have no paper of the proper size with me.

I am, Rev. and Dear Sir,

Yours very obediently,

Alan G. F. Gibson.

Society for the Propagation of the Gospel in Foreign Parts.

19 DELAHAY STREET, WESTMINSTER, S.W.

13 March 1884

From the Treasurer

to Rev A.G. Gibson

Cuttack

A letter dated 10th July 1883 was forwarded to the Bishop, to the effect that £40.14.10 having been paid to Mr Steadis Passages, it must be deducted from the next Drawings for Grant.

Yours of Sep 4th stating that Mr Hanbury would repay £19.14.10 & Mr Lee £21 ~~Shown~~ was paid to Mr Hanbury. £19.14.10 Was ~~duly received by us~~. Dr Mc Lee Mr Lee wrote that having paid the Passage Grant of £21 over to our Treasurer Mr Hanbury I will get him to pay it over to S.P.G.

Repeated applications have been made both to Mr Lee & Mr Hanbury to refund this sum, to which no answers have been

hand the Memorandum over to my brother, who has succeeded me as Diocesan Secretary, and he will deduct the amount from the Grant of the next quarter.

I must apologise for writing on unofficial paper: but I am away from home on a visit to parochial round, and have no paper of the proper size with me.

I am, Rev. and Dear Sir,
Yours very obediently,
Alan G. N. Gibson.

Society for the Propagation of the Gospel in Foreign Parts.

19 DELAHAY STREET, WESTMINSTER, S.W.

13 March 1884

From the Treasurers

to Rev A.G. Gibson

Cuttack

A letter dated 18th July 1883 was forwarded to the Bishop, to the effect that £40.14.10 having been paid to Wm Steadis Passage it must be deducted from the next drawings of Grant.

Yours of Sept 4th stating that Wm Hanbury would repay £19.14.10 & Wm Cree £21 was received

£19.14.10 Was ~~duly received by us~~ paid to us by Wm Hanbury. On 2nd Nov. Wm Cree wrote that having paid the Lawnings Grant of £21 direct to our Treasurer Wm Hanbury I will get him to pay it over to S.P.G.

Repeated applications have been made both to Wm Cree & Wm Hanbury to refund this sum, to which no answers have been

received.

You are thereby informed that £21 must be deducted in drawing your next Bill for the Society Grant

1)

Umtata

May 8th 1884

1168
251

Dear Sir

I beg herewith to send you the Revd J. W. Green's Annual Return for the Mission of All Saints in the Diocese of S. John's, Kaffraria.

I am, dear Sir,

Your obedient servant

Arthur S Gibson

Dioc: Sec:

The Revd

The Secretary

S. P. G.

received.

You are therefore informed that £21 must be deducted in drawing your next Bill for the Society Grant

1)

Umtata

May 8th 1884

251

11687

251

Dear Sir

I beg herewith to send you the Revd J. W. Green's Annual Return for the Mission of All Saints in the Diocese of S. John's, Kaffraria.

I am, dear Sir,

Your obedient servant

Arthur S Gibson

Dioc: Sec:

The Revd

The Secretary

S. P. G.

2.2.
4109

Umtata 253
South Africa
Viâ King Williamstown
May 15th 1884

11992

Dear Sir

I beg to advise you that I have this day drawn a Bill for One hundred pounds Sterling (£100) payable thirty days after sight to the Standard Bank, Umtata, on account of a Special Grant from the S. P. G. to the Mission of all Saints in the Diocese of S. John's Kaffraria.

1/a 6 Jul
viz £200
3

I am, Dear Sir,
your obedient servant
Arthur S Gibson
Dioc: Sec:

The Rev. The Secretary
S. P. G.
19 Delahay Street
Westminster

3)

Umtata
South Africa
viâ King Williamstown
June 5th 1884

13143

Dear Sir

I beg herewith to send you the letter of advice for a bill drawn on account of your Society's Special Grant of £100 to S. Augustine's Mission.

When I last wrote to advise you of the bill drawn for the Society's special grant of £100 to All Saints I had none of the proper forms, and I find I omitted to give the number of the Bill which was 3440. I am much obliged for the forms which have arrived since. I am, dear Sir,

Your obedient servant
Arthur S Gibson
Dioc: Sec:

The Rev. the Secretary
S. P. G.
19 Delahay Street
Westminster

[Attention is particularly requested to the instructions on page 4 as to filling up this form.]

257

DIOCESE OF S. John's, Kaffraria

No. 3

Umtata, Viâ King Williamstown

June 5th 1884

Dear Sirs,

I beg leave to inform you that I have drawn upon you the under-mentioned Bill at 30 days' sight for £ 100 . 0 . 0 on account of the Society's special / S. Augustine's Mission in Grant for the Diocese of S. John's Kaffraria

~~for the ending 188~~

~~which amount has been appropriated to the Missionaries named in the annexed statement.~~

I am, dear Sirs,

Your faithful and obedient Servant,

Arthur S Gibson
Dioc: Sec.:

To the Treasurers of
The Society for the Propagation
of the Gospel in Foreign Parts,
19, *Delahay Street, Westminster, London, S.W.*

4 1113

No. of Bill.	DATE.	PAYEE.	AMOUNT. £	s.	d.
3441	June 5th 1884	Standard Bank, Umtata	100	0	0

Diocese of

NAME OF MISSIONARY	STATION	Period of Service for which payment is made. From	To	Amount of Payment. £	s.	d.

Diocese of

NAME OF MISSIONARY.	STATION.	Period of Service for which payment is made.		Amount of Payment.		
		From	To	£	s.	d.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL,

19, DELAHAY STREET, WESTMINSTER, S.W.

EXTRACTS FROM REGULATIONS.

COMPILED FOR THE INFORMATION OF THE SOCIETY'S CORRESPONDENTS AND MISSIONARIES.

§ 11. *Accounts, Bills, and Drafts.*

55. A separate account is to be kept of all grants from the Society, and they are not to be mixed in a general account with other funds of the Diocese.

56. The amount required for the payment of the salaries of the Missionaries is to be drawn at the end of each quarter by the Treasurer or Secretary, under the direction of the Committee.

58. Bills * are to be drawn payable thirty days after sight, and (*a*) where the grant is not dispensed through a Local Committee, they must be drawn by the recipient himself, and must state his station, and the period of service for which he is remunerated. (*b*) Where the grant is dispensed through a Local Committee, the amount of several salaries may be included in one bill, and the above particulars respecting each salary must be stated in the Letter of Advice * preceding or accompanying the bill.

60. A balance-sheet must be sent at the end of each year, showing the amount of bills drawn on the Society, and the actual expenditure on account of the Society's grant, and the balance (if any) remaining in hand; and receipts from the Missionaries and others must be sent as vouchers for the expenditure.

* Forms may be had on application.

MEMORANDUM.

I. The Treasurers of the Society for the Propagation of the Gospel in Foreign Parts desire to call the special attention of all persons authorised to draw Bills upon them, on account of Grants made by the Society, to the imperative necessity which exists for all Bills to be preceded or accompanied by the Letter of Advice, as required by Regulation 58, in the form prepared and supplied by the Society. A Letter of Advice following a Bill is of no use for the most important of the purposes for which it is required.

II. In the case of Bills from India or other places which have communication with England by several routes, it is essential that the Advice should always be posted so as to go by the quickest route, and thus under any circumstances reach the Treasurers by the same mail which brings the Bills from the Merchants; as otherwise the Bills run the risk of not being promptly accepted for want of it. When the drawer of a Bill has once parted with it, he ought to act as if it was certain that it will reach London by the quickest possible route.

III. In any case of Forgery or other tampering with Bills, the Letter of Advice forms the only safeguard to the Treasurers against accepting Bills not properly drawn or authorised; and the credit of the Society and of its correspondents abroad is damaged if suspicion attaches to any Bills from neglect of those precautions, which the drawers only can supply through the medium of a Letter of Advice, properly filled up and despatched by the quickest route to the Treasurers, in the Society's Office in London, at the same time as the Bills are drawn.

JOHN EDWARD KEMPE,
HENRY BARNETT,
ALGERNON A. D. L. STRICKLAND, } *Treasurers.*

no 17)

Umtata
South Africa
Viâ King Williamstown
June 18th 1884

+1930

261 261

Dear Sir

I beg to acknowledge the receipt of a parcel containing 1 Report for the year 1883, and 50 Quarterly Missionary Leaves - also 1 Report for 1883 sent separately - for which I am much obliged.

I am, dear Sir,
your obedient servant
Arthur S Gibson
Dioc: Sec:

The Rev.
The Secretary S.P.G.
19 Delahay Street
Westminster

no 17)

Umtata
South Africa
Viâ King Williamstown
June 18th 1884

+1930

Dear Sir

261 261

I beg to acknowledge the receipt of a parcel containing 1 Report for the year 1883, and 50 Quarterly Missionary Leaves - also 1 Report for 1883 sent separately - for which I am much obliged.

I am, dear Sir,
your obedient servant
Arthur S Gibson
Dioc: Sec:

The Rev.
The Secretary S.P.G.
19 Delahay Street
Westminster

MEMORANDUM

4)

Umtata
South Africa
263
viâ King Williamstown
June 18th 1884

Dear Sir

14300

I enclose letter of advice for a Bill drawn on account of the Society's quarterly grant to the Diocese of S. John's Kaffraria.

In drawing this Bill the sum of £21 has been deducted from the usual amount, in compliance with a memorandum from the Treasurer of the S. P. G. dated March 13th 1884, for the refunding of Mr. Stead's passage money.

I am, dear Sir,
your obedient servant
Arthur S Gibson
Dioc: Sec:

The Rev.
The Secretary S.P.G.
19 Delahay Street
Westminster

[Attention is particularly requested to the instructions on page 4 as to filling up this form.]

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DIOCESE OF S. John's, Kaffraria

No. 4

Umtata

June 18th 1884

DEAR SIRS,

I beg leave to inform you that I have drawn upon you the under-mentioned Bill at 30 days' sight for £ 599 . 0 . 0 on account of the Society's Grant for the Diocese of S. John's Kaffraria for the quarter ending June 30th 1884 which amount has been appropriated to the Missionaries named in the annexed statement.

I am, dear Sirs,

Your faithful and obedient Servant,

Arthur S Gibson
Dioc: Sec:

To the Treasurers of
The Society for the Propagation
of the Gospel in Foreign Parts,
19, *Delahay Street, Westminster, London, S.W.*

No. of Bill	DATE	PAYEE	AMOUNT £	s.	d.
3442	June 18th 1884	Standard Bank, Umtata	599	0	0

Diocese of S. John's, Kaffraria

NAME OF MISSIONARY	STATION	Period of Service for which payment is made. From	To	Amount of Payment. £	s.	d.
		April 1st 1884	June 30th 1884			
Rev. R. H. Godwin	S. James', Umtata	"	"	25	0	0
" J. Bean	S. John's College, Umtata	"	"	10	0	0
~~Teachers~~ Rev. S. Adonis	Pro-Cathedral, Umtata	"	"	22	10	0
Rev. P. Masiza	S. Mark's	"	"	25	0	0
Teachers	S. Cyprian's	"	"	46	10	0
"	Fingoland	"	"	28	7	
Rev. E. L. Coakes	S. Peter's	"	"	12	10	
Teachers	"	"	"	35	0	
Rev. T. W. Green	All Saints	"	"	55	0	
Teachers	"	"	"	17	10	
Venble. Archn. Button	Clydesdale	"	"	62	10	
Rev. W. Ngcwensa	"	"	"	22	10	0
Rev. J. G. Chater	"	"	"	25	0	
Teachers	"	"	"	10	12	
Rev. A. G. S. Gibson	S. Augustines	"	"	37	10	
Rev. E. Jwara	"	"	"	7	10	
Teachers	"	"	"	25	16	
Rev. H. Waters	S. Albans	"	"	50	0	
Teachers	"	"	"	16	15	
Rev. F. J. Adkin	Kokstad	"	"	42	10	
Parochial District	"	"	"	2	10	
Rev. C. D. Tonkin	S. Andrews	"	"	17	10	
Towards Discount on Bills					18	
				599	0	

EIGN LETTERS.—No. _____

[5.] REV. A. S. GIBSON, **17 July 1884 (15115):**
Sends Diocesan Finance Board's scheme (9 July) for distribution of block grant for 1885.

Before Standing Committee 16 Oct. 1884

CONTENTS.

[S.P.G. Office, 19, Delahay Street, Westminster, S.W.]

Diocese of S. John's, Kaffraria

NAME OF MISSIONARY.	STATION.	Period of Service for which payment is made. From	To	Amount of Payment. £	s.	d.
		April 1st 1894	June 30th 1894			
Rev. R. H. Godson	S. James, Umtata	"	"	25		
" J. Bice	Kaffraria Mission, Umtata	"	"	12		
~~Ven. Archd.~~ Rev. S. Williams	Pro-Cathedral, Umtata	"	"	22	10	
Rev. P. Mabiza	S. Mark's	"	"	22	6	
Teacher	S. Cyprian's	"	"	22	10	
	Emlaleni	"	"	22	7	
Rev. E. L. Cowley	S. Peter's	"	"	22	10	
Rev. T. Wolfenden	Clydesdale	"	"	22		
Teacher		"	"	22		
Venble. Archdn. Rattray	Clydesdale	"	"	22		
Rev. H. Mzazi		"	"	22	10	
Teacher		"	"	22		
Rev. [illegible]	[illegible]	"	"	22	12	
Rev. [illegible]	[illegible]	"	"	22	10	
Rev. J. Rubusana		"	"	22	10	
Teacher		"	"	22	16	
Rev. H. Watters	S. Oliver's	"	"	22	0	
Teacher		"	"	16	16	
Rev. F. J. Wilkinson	[illegible]	"	"	22	10	
Parochial District		"	"	22	10	
Rev. C. A. Tantsi	[illegible]	"	"	22		
Towards Diocesan Fund						

EIGN LETTERS.—No. _____

267

[5.] REV. A. S. GIBSON, **17 July 1884 (15115):**
Sends Diocesan Finance Board's scheme (9 July) for distribution of block grant for 1885.

Before Standing Committee 16 Oct. 1884

CONTENTS.

[S.P.G. Office, 19, Delahay Street, Westminster, S.W.]

5)

Kaffraria Rec page 199

Umtata
South Africa
via King Williamstown
July 17th 1884

15115
269

Dear Sir

I herewith send you a copy of the minutes of the proceedings at the annual meeting of the Finance Board which relate to the distribution of your Society's Grant to the diocese of S. John's Kaffraria for 1885.

It is expected that a priest will shortly be appointed to take the place of the late Archdeacon Waters at S. Mark's.

I am, dear Sir,
your obedient servant
Arthur S Gibson
Dioc: Sec:

The Rev.
The Secretary
S. P. G.
19 Delahay Street
Westminster

Diocese of S. John's Kaffraria. +15$15 (1

Annual Finance Board meeting held at Umtata on July 9th 1884. 271 271

Present. The Right Reverend the Coadjutor Bishop (in the chair), Revs. E. L. Coakes, J. W. Green, Alan G. S. Gibson, R. H. Godwin, R. Stewart, Major Elliot C. M. G. (member for Umtata) & the Diocesan Secretary.

Copy of minutes relating to the distribution of the S. P. G. Block Grant for 1885.

The Diocesan Secretary read out the distribution for 1884.

£40 voted for the Rev. J. Bean at Umtata would not be required in 1885, as he would not be there.

£100 had been set apart for a curate at Umtata, to be supplemented by a guarantee fund of £50. This had never been raised, as there had never been a Curate, and part of the £100 had already been used towards the stipend of the Rev. R. H. Godwin, the priest in charge. After considerable discussion it was finally decided that this £100 should not again be voted to Umtata, as it was the opinion of the Board that it was more urgently required elsewhere.

At S. Mark's £100 had been voted for the Rev. P. Masiza in 1884. The Board set down £50 for this purpose in 1885 on the understanding that the priest in charge of S. Mark's be asked to try and raise another £50 from the people. The Bishop thought that native deacons ought to receive support from the people, and that the best way of raising money from the natives was by meetings - Rev. E. L. Coakes concurred in this view, and stated his own experience of the methods. The Bishop stated Rev. H. J. Mitchell would probably have to leave S. Mark's. He was head master of the school there, and, since Archdeacon Waters' death, had been temporarily carrying on the church services also. He had now received a communication from Dr Dale

from S. Augustine's.

stating that, since he was doing other work, the Government Grant of £100 a year towards his salary would be stopped. He received about £70 a year from other sources, but of course he could not live on that.
(The Board voted £90 towards Rev. H. J. Mitchell's salary in 1885. see below)

In a discussion on the vote for S. Peter's (Butterworth) Rev. E. L. Coakes said that £170 had been lost to his parish in the last year from the withdrawal of Government Grants. This meant the closing of five schools. It was most important that two of these should be kept open if possible.

Rev. T. W. Green said that he was greatly in want of more funds for teachers' salaries at All Saints'.

At Clydesdale £90 had been voted in 1884 for the Rev. W. Ngwensa's salary. The Bishop said that it was a principle that half a native deacon's salary should come from the people. The Rev. Alan G. S. Gibson proposed that £60 be voted for the Rev. W. Ngwensa in 1885, to be reduced further in the following year. Major Elliot seconded the motion which was carried. Rev. E. L. Coakes then moved that this £30 saved, be returned to Clydesdale for teachers' salaries. Rev. Alan G. S. Gibson seconded the motion, which was carried.

At S. Augustine's £100 was voted for a European Curate in 1884. Rev. Alan G. S. Gibson said that he should not require this sum as he should not have a curate, but he applied for £50 of it for Teachers. This was voted by the Board. He also offered to give up £60 of his own salary (£150) for 1885, on account of the present urgent want of funds in the Diocese, but the Board did not think it right that the money should be voted away from S. Augustine's.

In discussing the vote for S. Albans, Rev E. L. Cookes said he should like Rev. H. Water's salary to be raised to £200 from S. P. G., as it seemed very doubtful whether he would get the £50 a year which he had hitherto received from K. C. M. (Kaffrarian Church Mission Fund).

At Kokstad the Rev. F. J. Adkin's salary was entirely dependent on K. C. M. Fund - He received £10 for Teachers from S. P. G. in 1884. The Diocesan Secretary proposed, & Rev. E. L. Cookes seconded, a motion that £100 be voted for Kokstad, on condition that the people raise another £100, in 1885 -

Rev. R. H. Godwin suggested that some of the £140 which remained to be disposed of should go towards the salary of an itinerating priest. After some discussion on this subject, Rev. T. W. Green proposed that £50 be voted to the Rev. H. Waters & £50 to Rev. T. A. Williams (Curate to Rev. E. L. Cookes). Major Elliot seconded the motion. Rev. R. H. Godwin pro-posed as an amendment that £90 be voted for Rev. H. J. Mitchell and £50 to Rev. T. A. Williams. The Diocesan Secretary seconded the motion, which was carried.

The Grant was distributed as follows.

(4

277

Station	Missionary	1884 £	s	d	1885 £	s	d
Umtata	Curate	100	.	.	-	-	-
"	Rev. J. Bean	40	.	.	-	-	-
"	Rev. S. Adonis	90	.	.	90	.	.
S. Mark's		300	.	.	300	.	.
"	Rev. H. J. Mitchell	.	.	.	90	.	.
"	Rev. P. Masiza	100	.	.	50	.	.
"	Teachers	186	.	.	186	.	.
(Fingoland)	"	113	10	.	113	10	.
S. Peter's	Rev. E. L. Coakes	50	.	.	50	.	.
"	Teachers	140	.	.	140	.	.
"	Rev. T. A. Williams	.	.	.	50	.	.
All Saints'	Rev. T. W. Green	220	.	.	220	.	.
"	Teachers	70	.	.	70	.	.
Clydesdale	Venble Archn. Button	200	.	.	200	.	.
"	Allowances	50	.	.	50	.	.
"	Rev. W. Ngwensa	90	.	.	60	.	.
"	Rev. J. G. Khatir European Curate	100	.	.	100	.	.
"	Teachers	42	10	.	72	10	.
S. Augustine's	Rev. Alan G. S. Gibson	150	.	.	150	.	.
"	European Curate	100	.	.	-	-	-
"	Rev. E. Jwara	30	.	.	30	.	.
"	Teachers	70	.	.	120	.	.
S. Albans	Rev. H. Waters	150	.	.	150	.	.
"	Teachers	67	.	.	67	.	.
Kokstad	Rev. F. J. Adkin	.	.	.	100	.	.
"	D. Laverlott	10	.	.	10	.	.
	Coadjutor Bishop	.	.	.	50	.	.
Towards Discount on Bills		11	.	.	11	.	.
		2,480	0	0	2,530	0	0

S. John's Kaffraria

Annual Finance Board
meeting held at Umtata
July 9th 1884.

Copy of minutes relating
to the distribution of the
S.P.G. Block Grant for 1885

FOREIGN LETTERS. No.

ST. JOHN'S.

From [1] REV. A. S. GIBSON, **18 September 1884 (17771)**

Transfer of Rev. E. L. Coakes to St. Mark's.

C

279

Before Standing Committee 8 Jan 1885

CONTENTS.

Umtata 281. 281
South Africa
via King Williamstown
Sept. 18th 1884

Printed letter No. 203 Blue

1777

Dear Sir

I enclose letter of advice for a Bill drawn on account of the Society's quarterly Grant to the Diocese of S. John's Kaffraria.

The Rev. E. L. Cookes has been appointed priest in charge of S. Mark's, but will probably not go into residence there till next year.

I am, dear Sir,
ymr obedient servant
Arthur S Gibson
Dioc: Sec:

The Rev.
The Secretary - S.P.G.
19 Delahay Street
Westminster

[Attention is particularly requested to the instructions on page 4 as to filling up this form.]

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DIOCESE OF S. John's, Kaffraria

No. 6

Umtata, Viâ King Williamstown

Sept. 18th 1884

Dear Sirs,

I beg leave to inform you that I have drawn upon you the under-mentioned Bill at 30 days' sight for £ 620 . 0 . 0 on account of the Society's Grant for the Diocese of S. John's, Kaffraria for the Quarter ending September 30th 1884 which amount has been appropriated to the Missionaries named in the annexed statement.

I am, dear Sirs,

Your faithful and obedient Servant,

Arthur S Gibson
Dioc: Sec:

To the Treasurers of

The Society for the Propagation

of the Gospel in Foreign Parts,

19, Delahay Street, Westminster, London, S.W.

No. of Bill.	DATE.	PAYEE.	AMOUNT. £	s.	d.
3443	Sept. 18th 1884	Standard Bank, Umtata	620	0	0

Diocese of S. John's, Kaffraria

NAME OF MISSIONARY.	STATION.	Period of Service for which payment is made. From	To	Amount of Payment £	s.	d.
		1884 July 1st	1884 Sept. 30th			
Rev. R. H. Godwin	Umtata	"	"	25	0	
" S. adonis	"	"	"	22	10	
" J. Bean	"	"	"	10	0	
" H. J. Mitchell	S. Mark's	"	"	12	10	
" P. Masiza	"	"	"	25	0	
Teachers	"	"	"	45	12	
Venble T. Button	Clydesdale	"	"	62	10	
Rev. W. Ngcwensa	"	"	"	22	10	
" J. G. Chater	"	"	"	25	0	
Teachers	"	"	"	18	2	
Rev. G. L. Coakes	S. Peter's, Butterworth	"	"	12	10	
Teachers	" "	"	"	35	0	
Rev. T. W. Green	All Saints	"	"	55	0	
Teachers	"	"	"	17	10	
Rev. Alan G. Gibson	S. Augustines	"	"	37	10	
" E. Jwara	"	"	"	7	10	
Teachers	"	"	"	28	10	
Rev. H. Waters	S. Alban's	"	"	50	0	
Teachers	"	"	"	33	10	
Rev. F. J. Adkin	Kokstad	"	"	50	0	
David Laverlott	"	"	"	2	10	
Rev. C. D. Tonkin	S. Andrew's	"	"	20	0	
Towards Discount on Bills				1	15	
				620	0	

3919 6

21368

285

Umtata
South Africa
viâ King Williamstown
Oct. 30th 1884

Dear Sir

I herewith send you a First of Exchange for £18 " 16 " 4 on account of Offertories collected at various Missions in the Diocese of S. John's Kaffraria for your Society.

I regret that no Offertories have yet been received from S. Mark's, Clydesdale, or Kokstad, although they have been written for.

You will find particulars on the back of this sheet.

I am, dear Sir,
your obedient servant
Arthur S Gibson
Dioc: Sec:

The Rev.
The Secretary S.P.G.
19 Delahay Street
Westminster

39196

21368

285

Umtata
South Africa
viâ King Williamstown
Oct. 30th 1884

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Arthur S Gibson
Disc: Sec:

The Rev.
The Secretary S.P.G.
19 Delahay Street
Westminster

Diocese of S. John's, Kaffraria.

S.P.G. Offertories 1884

S. Albans.	[illegible].0.0
S. Augustines	2.11.9
S. James', Umtata	6.0.3
S. Peter's, Butterworth	6.14.4
S. Andrew's	10.0
S. John's Port	14.3
All Saints	1.5.9
	£18.16.4

Umtata 24925
South Africa
via King Williamstown
Dec. 4th 1884

289

Dear Sir

I herewith send you the Rev. Alan G. S. Gibson's annual Report. also 2nd of Exchange for £18.16.4 on account of offertories for your Society from the Diocese of S. Johns Kaffraria.

I am, dear Sir,
your obedient servant
Arthur S Gibson
Dioc: Sec:

The Rev.
The Secretary
S. P. G.
19 Delahay Street
Westminster

S. Peter's, Butterworth	6 . 14 . 4
S. Andrew's	10 . 0
S. John's Port	14 . 3
All Saints	1 . 5 . 9
	£ 18 . 16 . 4

291 291

9d

27 6cy

Umtata
South Africa
via King Williamstown
Dec. 17th 1884

Bill

Dear Sir

I enclose letter of advice for a bill drawn on account of the Society's quarterly grant to the Diocese of S. John's, Kaffraria.

I also send a Balance sheet for the year 1884, and receipts for special grants to All Saints' and S. Augustine's Missions in this Diocese, together with the Rev. J. W. Green's Annual Return for 1884.

I received yesterday from Archdeacon Button the amount of the Clydesdale offertory for S.P.G. and herewith send you a cheque for the same, £1.10.0.

I am, dear Sir,
your obedient servant
Arthur S Gibson
Dioc: Sec:

The Rev.
The Secretary S.P.G.
19 Delahay Street
Westminster

293

No. 579 St. JOHN'S MISSION, KAFFRARIA.

May 15th 1884

Received of THE DIOCESAN SECRETARY the sum of One hundred pounds on account of Special Grant from S.P.G. for All Saints' [illegible]

£100.0.0

T. Green.

100.0.0

Eden Fisher & Co., Printers, London.

295

No. 597 St. JOHN'S MISSION, KAFFRARIA.

June 5th 1884

Received of THE DIOCESAN SECRETARY the sum of One hundred pounds on account of Special Grant from S.P.G. for S. Augustine's

£100.0.0

Alan G. L. Gibbon

Eden Fisher & Co., Printers, London.

Diocese of S. John's Kaffraria.

Balance Sheet for 1884.

Payments

	£	s	d
To Salaries & Discount on Bills, as per Quarterly Letters of advice	2,459	0	0
To Rev. T. W. Green All Saints' Mission	100	0	0
To Rev. Alan G. S. Gibson S. Augustine's Mission	100	0	0
	£2,659	0	0

Receipts from S. P. G.

		£	s	d
By Bill No.	3439	620	0	0
" " "	3440	100	0	0
" " "	3441	100	0	0
" " "	3442	599	0	0
" " "	3443	620	0	0
" " "	3444	620	0	0
		£2,659	0	0

[Attention is particularly requested to the instructions on page 4 as to filling up this form.]

DIOCESE OF S. Johns, Kaffraria

No. 9

Umtata 10th May

Dec. 17th

Dear Sirs,

I beg leave to inform you that I have drawn upon you the under-mentioned Bill at 30 days' sight for £620. 0. 0 on account of the Society's Grant for the Diocese of S. John's Kaffraria for the quarter ending December 31st which amount has been appropriated to the Missionaries named thereon.

I am, &c.

Your humble Servt.

The Treasurers of
The Society for the Propagation
of the Gospel in Foreign Parts
19, Pall Mall East, Westminster

Diocese of S. John's Kaffraria.

Balance Sheet for 1884.

Payments	£	s	d
To Salaries & Discount on Bills, as per Quarterly letters of advice	2459	0	0
To Rev. T. W. Green All Saints' Mission	100	0	0
To Rev. Alan G. S. Gibson S. Augustine's Mission	100	0	0
	£2659	0	0

Receipts from S.P.G.		£	s
By Bill No.	3439	620	0
" " "	3440	100	0
" " "	3441	100	0
" " "	3442	599	0
" " "	3443	620	0
" " "	3444	620	0
		£2,659	0

[Attention is particularly requested to the instructions on page 4 as to filling up this form.]

DIOCESE OF S. John's, Kaffraria

No. 9

Umtata — 2nd King Williamstown

Dec. 17th 1884

DEAR SIRS,

I beg leave to inform you that I have drawn upon you the under-mentioned Bill at 30 days' sight for £620 . 0 . 0 on account of the Society's Grant for the Diocese of S. John's, Kaffraria for the quarter ending December 31st 1884 which amount has been appropriated to the Missionaries named in the annexed statement.

I am, dear Sirs,

Your faithful and obedient Servant,

Arthur S Gibson

To the Treasurers of
The Society for the Propagation
of the Gospel in Foreign Parts,
19, Delahay Street, Westminster, London, S.W.

No. of Bill	DATE.	PAYEE.	AMOUNT. £	s.	d.
3544	Dec. 17th 1884	Standard Bank, Umtata	620	0	0

Diocese of S. John's, Kaffraria

NAME OF MISSIONARY	STATION	Period of Service for which payment is made		Amount of Payment.		
		From	To	£	s.	d.
		1884				
Archdeacon Button	Clydesdale	Oct. 1st	Dec. 31st	62	10	0
Rev. J. G. Chater	"	"	"	25	0	0
" W. Ngewensa	"	"	"	22	10	0
Teachers	"	"	"	20	12	6
Rev. H. J. Mitchell	S. Mark's	"	"	12	10	0
" P. Matiza	"	"	"	25	0	0
Teachers	"	"	"	45	12	6
Rev. E. L. Coakes	S. Peter's, Butterworth	"	"	12	10	0
Teachers	" "	"	"	35	0	0
Rev. T. W. Green	All Saints'	"	"	55	0	0
Teachers	"	"	"	17	10	0
Rev. Alan G. S. Gibson	S. Augustine's	"	"	37	10	0
" E. Jwara	"	"	"	7	10	0
Teachers	"	"	"	28	10	0
Rev. H. Waters	S. Alban's	"	"	50	0	0
Teachers	"	"	"	33	10	0
Rev. F. J. Adkin	Kokstad	"	"	50	0	0
" C. D. Tonkin	S. Andrew's	"	"	20	0	0
" R. H. Godwin	Umtata	"	"	25	0	0
" S. Adonis	"	"	"	22	10	0
" J. Bean	"	"	"	10	0	0
Towards discount on Bills				1	15	0
				£ 620	0	0